

AN ESSAY

UPON

KINGS, POETS, STOICS, SCEP-
TICS, FORTUNE, REASON,
DEDICATIONS; and for
Defining the Meaning of
the Term BARBAROUS, &c.

In a Dedication to the King of CLUBS.

Prefatory to a Treatise concerning the
Pleasures of Temperance.

Splendide Mendax. Hor.
Misera Ludibria Charta. Mart.

THE FIRST EDITION.

By Rob. Robinson Esq. Recorder of Scarborough.

LONDON:

Printed for J. ROBERTS, near the Oxford
Arms in Warwick-Lane. MDCCXXIII.

AM

UPON
THE FORTUNE, REASON,
AND THE FORTUNE OF
THE FORTUNE OF REASON.

in a dedication to the King of China.

Presented to the King of China
by the King of China.



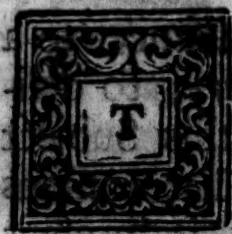
Presented to the King of China
by the King of China.

The King of China

LONDON

Printed for J. Rose at the Office
of the King of China.

S I R,



AKING Pen in Hand, in Order to contrive a Dedicatory Address of this Treatise to your Majesty, I found my self unavoidably engag'd in a continued Series of the most exquisite Wit and Humour thro' the whole Performance.

Therefore, lest the several distinguishing Beauties (which will more than sufficiently justify the largest Excess of Admiration and Esteem the most candid and benevolent Reader is willing to bestow) should escape his Attention, while he was making an eager Haste to admire the yet greater Beauties of the Work it self, I have thought it agreeable to that refin'd Wisdom and Policy, which is the constant Companion and *Arbitrator* of all my Thoughts, Words, and Actions, to detach it out in a Body by itself, independently of the Treatise of which it is recommendatory ; thereby to give the judicious Reader a sufficient Leisure to indulge

and gratify his predominant Passion, to be pleas'd and astonish'd at the many truly surprizing Incidents and Master-Strokes of Wit, dictated by a most lively, happy, and luxuriant Fancy, (which the Author hath crowded into his Work in great and superfluous Variety and Abundance) before he receives the no less pleasing Interruption of being oblig'd to exercise it upon a different Object.

I was once minded, in Complaisance to a Practice no less *ancient* than *modern*, to deliver what I have to say upon this Subject under the Advantages of an harmonious Versification ; but apprehending its present Shape and Mien to be elegant and beautiful enough, I resolv'd not to hazard the Health and Vigour of its Constitution, as the Ladies do theirs; by cramping and crumpling themselves within a Pair of strait Bodice, or not allowing themselves proper Means of Sustenance, for the sake of rendring themselves more agreeable.

Neither would I disturb the decent and unaffected Simplicity of its Pace, by introducing a formal, affected, and artificial Measure into it, and thereby preventing its Expedition and Progress ; as if I preferr'd a graceful Loytering and Sauntering, though to no Manner of Purpose, before a swift and easy Motion, that was all the while conveying the Reader to Realms of Pleasure and Profit.

I hold it equally foolish to refuse a good Thought, because it scorns to condescend to the Impertinence of Rhime, as to adopt a silly one, because 'tis oblig'd to be more obedient to procure a civil Reception.

Besides, I am above entertaining your Majesty in the Quality of a whining, musical-effeminate Fop, — a Signior *Nicholini*, — a meer Eunuch to all useful Instruction ; — by caressing and consulting your Ears, Taste of Music, or other vicious and irregular Passions, but in the Quality of an ingenious and instructive Friend, an agreeable and wise *Mecenas* :

After a very anxious Endeavour, I cannot find a better Way of introducing this Epistle, than by assuring your Majesty, that I look upon Temperance (or the Power of controuling the imperious Dictates of a vicious Appetite, so as never to suffer it to exceed the Bounds of the strictest Moderation and Conveniency) as constituting one of the most considerable Branches of Morality, as the Corner-Stone upon which the whole System of a moral Architecture must be founded and erected, as the Stock or Plant, upon which every other Virtue must be necessarily engrafted ; and Lastly, as the very *Soul*, which animates all great and glorious Actions.

When once Intemperance and all Manner of Riot and Excess have usher'd themselves

selves into Reputation and Esteem, — a Multiplicity of Dishes, prepar'd in the most artful and costly Manner, and the most exquisite Delicacy of Wines and Sauces, are become the fashionable Ingredients of all polite Conversations, the proper *Teste* and *Pourtraiture* of superior *Quality* and *Magnificence*, — it is an infallible Symptom of a Nobility lost to all Sense of Virtue and true Honour, and to every Pursuit, which ought to dignify and accompany that Character; and never fails to introduce a general Depravation of Manners: Now, Sir, being highly sensible, how much the Morality of any People is influenc'd and govern'd by the Example and Practice of a Court, and how naturally and immediately conducive the Doctrines propounded in this Treatise will be (when once publish'd) for the Advancement of human Happiness, I readily determin'd to dedicate it to your Majesty, in Hopes you might therein find Inducements sufficient to countenance and encourage what is directed, to so good and laudable^{an} End, and for issuing out your Royal Proclamation, for the better effecting the several Purposes therein mentioned:

I shall not presume to recommend the Work by an artful Address to your Vanity (if it may not be injurious, by the by, to suppose you have any) for I take Flattery to be a very pernicious and destructive Vice,

Vice, and the more so, the *greater Probability of Truth* it carries along with it; and that in a more immediate Manner too, where the Person is capacitated to give so universal an Effect to the ill Qualities it nourishes: I wou'd humbly submit to your Majesty's serious Perusal, the Dedications which have been made to all the Princes of *Europe*, through the several Successions of Time, as the proper Mirror whereby to judge of our modern ones; and there, Sir, you will find almost every one of these *prismatic* Glasses celebrating its respective Object, with all that Prodigality and Profusion of Applause, which only belongs to the most absolute and accomplish'd Merit:

When very frequently the Hero of the *Drama*, consider'd in his genuine and native Essence, without the Varnish and Plastery of a flattering Pen, is a Monster, wherein centre as many odious and detestable Vices, as there are contrary Qualities ascrib'd to him by Sycophants, whose only Design is upon their own Advancement.

Dedications, according to the present Standard, do properly conceal the Man, they confound the moral (and falsely so call'd, as our modern Essayers that Way have made appear beyond all Possibility of Contradiction) immutable Distinction of Good and Evil; they have taken away that mighty *Provocative* to worthy Actions, human Vanity, or
an

round
phion

an Emulation of Applause by conferring it indifferently upon Persons of every Denomination, and prostituting it among as many as were able to bribe the Benevolence of a mercenary Scribler. — This has been of infinite and irreparable Prejudice to Society, as it has diverted the Ambition of Mankind from Courses which were truly perfective of their Being and Well-being, to that of a ravenous Pursuit after Riches, and thereby to purchase Fame, as they do their Estates, by Fraud, Artifice, and Indirection: Thus has it become impossible to discover a true Character, from an imaginary and poetical one; or the Fruit for the Redundancy of Leaves.

To celebrate you, Sir, for all the great and shining Qualities which contributed to the Composition of the most renowned Hero of Antiquity, — wou'd, at the current Rate of Dedications, be only to put you upon a Level with one of the Petit Princes of Germany.

To be an *Alexander*, — To be a *Cesar*, — in the Mouth of his absurd and fawning Parasite, is but to have the Luck to surprize a paltry Turret, or beat a Party of Light-Horse, whose Defeat is probably owing more to the Remissness of the vanquish'd, than any Valour or Address in the Assailant.

But shou'd the Character of Princes be drawn more out of Regard to Truth, than their
their

their Favour, your Majesty then perhaps, under the Advantages of plain Dealing, might appear with distinguishing Lustre, and have a comparative Grandeur with respect to the rest of your Brethren.

Was I in your Majesty's Place, when any Testimonies of Honour or Esteem were given me, I should shrewdly suspect, that the King was more consider'd in that Compliment than the *Man*, — the Person *speaking* or *acting* more than the Thing *spoken* or *done*,

To be a King, is to be wise, virtuous, valiant, and just, of Course; the Law itself is so far dazzled and delighted with the Brilliancy and Splendour of the Diadem, that it with equal *Justice* and *Complacency* pronounces,

The King can do no Wrong. And what is this, I pray? but to be just, wise, virtuous, &c. by the very Necessity of his Being; which, whether it does not depreciate from the Merit of your Majesty's Government, and deprive you of the Honour which would otherwise accrue from a wise, glorious, and well regulated Administration, I leave to your Majesty, -- the Learned in the Law, and others more learned, to determine: For if there can be no Merit without Frailty, Temptation and Opposition, pray where is the Merit of him, who does what he does because it is not in his Power to do otherwise?

B

*By Unconstrained
Rational Opinion*

wife? But though I had the Temerity to impeach and traduce this sage Conclusion of the Law as erroneous and paradoxical, when I found, upon consulting the History of your Royal Predecessors, the most flagrant Instances of all sorts of Vice and Immorality, as I then imagin'd; yet I was brought to an Acknowledgement of my Error, and to approve of the Wisdom of the Law, as soon as I consider'd that Virtue was a *Camelion*, which shifted and varied its Complexion and Colour, as often as the Prince (to whom it was subject) thought proper to vary his; and that it consisted in an entire Conformity and Correspondence with the Manners, Inclinations, and Practices of the Prince upon the Throne, and signified no more than what we express by the Word *Fashion*.

And Vice consisted in the audacious Practice of foreign and inconsistent Habits, as Treason did in avowing a foreign Interest to the Prejudice of the present Incumbent, be he who he will, and was, if translated into plain *English*, no more than Singularity. I was farther confirm'd in my Opinion of the Impeccability of Kings, when I found, that tho' several of your Ancestors Actions were as diametrically opposite one to another, as Light and Darkness, Virtue and Vice, yet were by their respective Heralds metamorphosed into so many uniform
and

and exemplary Virtues : And pray why may not a vicious Prince be stil'd virtuous, as well as a Dead Hero be stiled immortal.

In Deference to a Maxim, which is as venerable for its *Antiquity* as its Truth, I give my self the Trouble, and your Majesty the Pleasure, of proving, that a King *quatenus* a King, is the Standard of universal Virtue, Propriety, and Perfection, though perhaps the same Accomplishments centring in another would meet with a different Censure, and that not without evident Reason :— For, as the *Regalia* or Vestments which serve to display your Grandeur, and are the proper Ensigns of Sovereign Power, when worn by your Majesty ; yet if assum'd by any of inferior Quality, would be a Mark of extravagant Folly and Presumption : So these Actions which I celebrate as so many shining Virtues in your Majesty, if they should chance to prostitute their Dignity, by submitting themselves to be embrac'd by a Person of mean Rank, I would scarce afford them a more favourable Aspect, than that of Vices. — What I would call by the respectful Names of Dignity, Decorum and Majesty, as often as I meet with them in you, in my Servant I should not scruple to rate, as the Effect of Pride, Foppery, and Affectation : — What I justly call Fortitude, Liberality, Magnificence, Chastity, Wit, Candor,

dor, Affability, &c. in the one, I would dare to call Temerity, Extravagance, Prodigality, Impotence, Pertness, Simplicity, Impertinence, &c. in the other. The Quality I would exalt by giving it the Appellation of Humility, as often as found compatible with Majesty, — I would brand and stigmatize by calling Baseness, when found in the servile Tenure of such a Wretch. — And though the Dignity and Authority of your Majesty's Presence and Behaviour, that happy and supercilious Elevation and Sublimity of Features, your graceful Person, the lucky Turn and Disposition of your Limbs, and the Magnificence of your Apparel, do all concur in recommending your Majesty to us, and *one with another*, are look'd upon as Ornaments to the *Trefoil* Diadem.

I well remember, your renown'd Great Grand-father had the Admiration of his Subjects, upon Motives no less honourable to himself and his Admirers ; — His humble and unassuming Air, his wonted Facility of Access, obliging Condescensions, general Complacency and Sweetness of Manners, tho' they did not so well suit with that exterior Form of Dignity which your Majesty is so zealous to maintain, and which makes not the *least* Part of your Majesty's Excellence ; yet were thought well worthy of all the Acknowledgments which 'twas possible for a very affectionate and loyal People to shew — If
your

your Majesty commands a general Reverence and Regard, as your every Action bespeaks the *Monarch*, and proclaims you Born for Empire; — Your Predecessor receiv'd the same Tribute from the happy Familiarity of his Words and Actions, as Nothing bespoke it, (so good and gracious was his Behaviour) *but his Royal Rotes*, and as his Conduct betray'd Nothing of the Tyrant. — If your Majesty's Conversation is set off with a very graceful Reserve, his came recommended with a Freedom equally graceful and unreserv'd: — His meagre Visage and ruinous Complexion turn'd as much to his Advantage, as the more healthy and sanguine Constitution of your Majesty.

For, if the one denotes you capable to give diligent Application to the Affairs of the Commonwealth, the other was most evidently the Effect of his too assiduous Concern for that End; — if the Symetry and good Order of your Majesty's Features procures you the Title of comely, beautiful, &c. the Obliquity of his was receiv'd as a favourable Prognostic of a manly and martial Spirit, without the least Tincture of Effeminacy, which was *then* thought to be inseparable from a good Set of Features, 'till your Majesty was pleas'd to assure us to the contrary; — if the clean Turn of your Majesty's Limbs, the Adroitness of your Person, &c. incessantly demand our Esteem
and

and Approbation, his bandy Legs, prominent Nose, and other hereditary Mulcts, bespoke him an hereditary Descendant from the renown'd and immortal *Cadwallader*.

The visible quearities of his Person, were said to be amply compensated by the *invisible* Beauties of his Mind. — It was then upheld as a fundamental and infallible Truth, that the most capacious and penetrating Minds chose (perhaps for a Testimony of their Humility) or for Reasons of State, to fix themselves in Bodies, which were the furthest from being suspected of entertaining such noble Guests, in Imitation of these, who chuse to hide and conceal their Treasures, and to maintain an Appearance as remote from such a Suspicion as possible, least they shou'd draw upon themselves, the Envy, or — of others : His hoary Head, reverend Locks, slovenly and negligent Attire, were thought to become him as well as the gayest and most costly Equipage can do your Majesty ; and there appear'd as much Magnificence in his venerable Whiskers, as in the more polish'd and better cultivated Phiz of your Majesty.

He receiv'd as much Glory from never coming into a Dancing-Room, as your Majesty can well hope for, from never being out of one ; and was as much ador'd by the Ladies, for his unsociable Chastity, as your Majesty can be for your more sociable Gallantries :

lantries : — If the Steadiness of your Administration is the only Topic of Applause, in the Mouths of all your Loyal Subjects, is term'd Constancy, Resolution, and I know not what.

The fickle and precarious Form of his Administration, the strange and unaccountable Fluctuation and Mutability of his Counsels and Designs, the everchanging Scenes and Schemes of his Government, were attributed to his never ceasing Vigilance, for the Good of the Publick, to an Accomodation of all his Actions for that End, to his Readiness to retract his Errors, as soon as he discover'd them ; without desiring to indulge his particular Humours, Vanities, and Interests ; to the Detriment, or at the Expence of the Publick, and were nick nam'd so many —

If your Majesty is truly stil'd a beneficent Patron of the distress'd ; the Hero who gives Laws to *Europe*, by whose mighty Mediation an exact Balance of Power is maintain'd in *Christendom*, and its Peace preserv'd, repair'd ; or whereby at least the Fire of War is oppress'd, almost stifled, disarm'd of its natural Horror, and rendred incapable to affright any Body, but Children, Old Women, and discontented Politicians ; I say, if your Majesty is universally applauded for sacrificing your own Treasure and Repose together, with that of your People, upon a Motive so truly Christian

stian and Heroical, upon a Motive so truly worthy of your Majesty, as the Good of all Mankind.

He had too his Share of Admirers, for being so wise to prefer his own, and his People's Happiness, to that of others ; and for cultivating the Arts of Peace, and the flourishing Condition of his Kingdom, and not drawing himself into a needless Scrape, from romantic Views of fighting other Peoples Quarrels for them, or from a too officious Zeal to second any Coxcomb, who was ready to play a Game at Loggerheads with his Neighbour, or to assist his Revenge, who had receiv'd a Kick of the Breech, which 'twas agreed on all Hands, he had a very just Title to.

If your Majesty may be call'd the most Christian King, for not only introducing the Act of Toleration into your own Dominions ; but in extending the happy and auspicious Influences of it into the remotest Parts of *Europe* ; — Which, (by Way of Digression, I beg leave to mention) some who have the Character of able Casuists, Casuists in Red Coats, imagine irregular, and a Sort of Usurpation, to give Laws to a People not properly under your Subjection ; for an Answer to which, I refer them to your Majesty, and proceed to let your Majesty know, that he was then said to have as just a Title, who introduc'd the

the *Corporation, Uniformity, and Test-Acts.*

Your Majesty's unparallel'd Generosity and Bounty in augmenting the Number of Officers, Salaries, and Pensions upon the Civil List, cannot expect to meet with a more general Congratulation than the Method taken by your more frugal Predecessor, to reduce both the one and the other ; nor finally can your Majesty expect to derive greater Glory, from a continu'd Series of victorious and fortunate Atchievements, than your Royal Brother did, from heroically suffering a rigorous Course of Adversities, or artfully repairing them.

And tho' it be a Circumstance, very much to your Majesty's Honour, to have promoted the Sale of our Leathern Manufactures, by mounting your dutiful Subjects, upon leathern Stilts, *viz.* upon high Heel'd and double Soal'd Shoes, in order thereby to approach, as near as may be, the fashionable Dimensions of your Majesty's Person ; yet, I hope to live to see the Time, when your Successor will claim an Honour, little inferior for retrenching such extravagant Expences, by discharging his Subjects from so inconvenient an Affectation, and engaging them, in Obedience to his little dapper Size, to make their Court to him in *Terms* more humble, and submissive, and *lowering* the Price of *Stocks* ; But this I hope, both for my own Sake and your Majesty's, will be long deferred :

ferr'd : — If Virtue properly resides in Acts of Penance and Mortification, in rejecting Pleasures, and courting Pains : That Prince must certainly have a fair Pretence to it, who continues to drink Wine, and ——— tho' the one is sure to give him the Gout, and the other the Stone.

If Virtue consists in opposing our Propensions, in acting contrary to our Inclinations and Passions ; he may certainly prescribe to a good Title, who goes *constantly* to Church, with Aversion, Unwillingness, and Indevotion.

The Man who is abstemious and religious by Complexion, may be reserv'd for a different Sort of Glory ; when these Qualities coming to have a Prince for their Owner, shall render it necessary to look out for it.

How full of infinite Condescension and Humanity is the Conduct of your Royal Brother of — ; who magnanimously disclaiming all Pretensions to Wisdom or Virtue, beyond the very meanest of his Subjects ; or to act with greater Regard and Security to his Health than the most careless and abandon'd among them all ; uses an incessant Application to make both his Conscience and Constitution, Prostitutes to all Manner of Vice and Debauchery : Though I insisted at my first setting out, that I was above the Views of Flattery and Ambition,
and

and scorn'd to make my Court to any, even to my Mistress, at the Expence of Sincerity and Plaindealing, this however will not hinder me from doing your Majesty a Point of necessary Justice,

And I think I may without Suspicion of Flattery, tell your Majesty, how much you stand indebted to your Ancestors, for an illustrious Parentage, That you are sprung from a Race of Heroes of so gigantic a Stature ; that notwithstanding the graceful Eminence and Proportion of your Majesty's Person ; (which I have already made your Majesty well acquainted with) I am afraid of losing you in the *Croud*, that your Virtues, numerous and exemplary as they are, yet fall infinitely Short of the Examples which have been set you by your Predecessors ; and that your *worthy self* is the *least worthy* among them all :

But now, that the Transport and Heat, which is so natural in the Conversation of a good Orator, and the Reverence I am prone to bear *Antiquity*, begins to be a little abated, I find my self oblig'd to acknowledge, that your Majesty may, in some Sort, be said to be a *Composition* of them all ; and to have *hereditario quodam Jure*, the *Seeds* of all these great, good, and ornamental Accomplishments ; which they, in their several Successions, and even to this Day, were, are, or may be hereafter respectively famous for :

And did not I suffer my self to be carried away by a too hasty Credulity, that you are as industrious to avoid Applause as others are to deserve it; I would tell you, I never see your Majesty upon the Closestool, soliciting proper Evacuations that Way, but it presents me with the pious Memory of that Prodigy of Valour and Fortune, that true Mirror of human Greatness, your immediate Predecessor King ———, that I never surprized your Majesty under so unguarded and negligent a Posture of Body or Mind but what I find a *Precedent* for, among the *Trifolian Casars*, (so much do you make the good and beneficial Laws of your Ancestors the *inviolable* Rule of your Actions) *save* only your Majesty's *unprecedented* ———, wherein you excel them all : And, (as an Instance of your heroic Courage and Magnanimity) that I have observed your Majesty to shew less Concern and Chagrin for the Loss of Ten or Twenty Thousand of your loyal Subjects, and a Million of Money, occasioned by some unfortunate Expedition, than for a slight Fit of the Cholic, or a Touch of the Tooth-ach. And Sir, you might assuredly depend, I would very candidly bestow all the Eloquence in my Power, (which by this Time you must be convinc'd is at least equal to the Subject) in immortalizing your Majesty, had not your Majesty, by that sensible Declination of Vigour, which we cannot help perceiving
your

your Majesty suffers from incroaching Years, been so good as to give us Warning, that you design to make the Tour of Death in your Way to a glorious Immortality.

But here I think proper to halt a little, in order to acquaint you, that before my Understanding was enlighten'd, and my Capacity enlarg'd by Means of the foregoing accurate Reflections, I was so far from giving Credit to the tumourous and magnificent Descriptions, which the Ministers of Princes, Grandees, and other eminent Personages, afford us concerning the good and laudable Qualities of their ~~Alles~~ respective Patrons, that I had needlessly, as it seems, provided my self with prepar'd Apologeticks, by Way of Excuse and Extenuation of their Errors and Miscarriages ; as for Instance, I very ingenuously acknowledg'd your Majesty had *such* Faults, *such* Blemishes in your Character, but then I suffer'd my self to be carried away by the commendable Persuasion, that if I was to act in the same Scene of Life, have my Judgment constantly corrupted by a Croud of Flatterers, by an unintermitting Series of the highest Prosperities, and was every Way engaged in the same Circumstances, I could not, (humanly speaking) propose to come off with fewer, or of less Consequence ; and that no body would be severe in condemning Courtiers, who knew *what it was* to be one.

Ob-

Observing Kings to acquit themselves like Men in all Respects, to walk, to prate, to evacuate, and to exercise all the Functions of Life after no better a Manner than the meanest of their Subjects, (Eating and Drinking only excepted) I was absolutely at a Loss to know where this imaginary Excellency which was so generally ascrib'd to them consisted; I expected to have found it in the superlative Grace and Beauty of their Persons, or in the surprizing Superiority and Pre-eminence of their Wit, in a peculiarly distinguishing Comeliness and Decorum of Action, or at least, to have discovered some laudable Singularity in them, foreign to the Herd of vulgar Accomplishments; but being disappointed in my Expectations, I betook me to this Shift; I recollected by the Help of *Logic*, That whatever is contain'd in the *Idea* we have of any Thing, might be justly attributed to it; and whatever might be justly attributed to it, was essential to it. Now such Things are contain'd in the *Idea* we have of Kings, and consequently, are justly attributed to them, and consequently essential.

In this Infancy and Twilight of my Understanding, before the Rays of these many genteel and generous Reasons were so vigorously reflected upon it as at present, nay, I doubt, some where in the Progress of this Essay, I have said that Courtiers, and Prefacers of Pamphlets, were push'd on like Ma-

Machines, by the Wheels of private Interest, and flatter'd Kings, Great Men, and all those, on whom they have any Dependence, without even the most distant Appearance of Truth or Probability: But I must here beg Leave, (I know, I have your Majesty's, and I hope for that of the courteous Reader) to qualify that Reflection, by pronouncing Kings incapable of being flattered, as they are virtuous by *Prerogative*, and only *extending* and *restraining* it to as many as are under that Degree, and these who are under the Quality of Supreme, and whom any have already, or may hereafter presume to flatter; I say, if they were acted by a sincere and disinterested Love of Truth, independently of all other Regards, they would not impose upon the Public, by painting their Heroes in *Profile*, or *Masquerade*, with a Design to conceal their Blemishes and Defects, but would exhibit true genuine and unadulterated Copies of human Nature, they would single out every meritorious Action, tho' the Agent was cloath'd in Poverty and Rags, or any other Circumstance of Disgrace, and would refine upon it, and bring it forth for the World's Imitation and Instruction.

But a plentiful Affluence of Honours and Riches in the Person whose Character they would consider, is as necessary to these Fellows, as Spectacles to Old Men; they cannot

not discern Merit but by the Mediation and Assistance of that *Organ* ; they have no other Way of judging of the Consequence of a Man, but by the Consequence of his Post ; tho' for my Part, as I cannot see why a *Guinea* in the Hand of an honest *Cobler*, should not be as valuable as one in the Hands of your Majesty, as perhaps it has as honourable an Extraction every whit.

Neither can I see, why a *good* saying, should not be as good in the Mouth of a *Cinder-Wench*, as *Seneca* ; as the one comes by it at a much easier Expence and less Trouble than the other, and does not make prating her Business, but a much honest Employment, Neither does she look out for Glory by that Means, or speak more to be admir'd than understood ; she scorns to prostitute the useful Faculty of Speech to Purposes so very vain and frivolous.

I am likewise at a Loss to know why Temperance, Patience in Affliction, Contentment in his Station, and a lasting Contempt of Glory, shou'd not be as commendable in a poor Country Peasant, as in *Socrates* ; unless it be, that *Socrates* met with much more Opposition and Difficulty in maintaining and putting himself into that Posture, than the other does, who neglects them as Qualities not worth *boasting of* ; and thereby, evidently shews his Contempt of Glory : — But such is the degeneracy
of

of a Pack of profligate Scribblers ; that they do not so much consider, what is *said* or *done*, as who *said* or *did* it ; which gives me just Reason to apprehend that the *lanuginous* and not sufficiently masculine Condition of my Beard will greatly Prejudice the Merit of this Performance: They will applaud the Magnanimity, and Heroic Bravery, of a Commanding Officer, and even invent some specious Pretence to prove him so ; by telling you, That — when they might have found out *Thousands*, who for the Sake of a little Bread and Cheese, a Mugg of Beer, and a Course Kersey Coat, underwent Ten Times the Dangers, Difficulties, and Fatigues that he did, who got Four or Five Hundred Thousand Pounds, and a Triumph into the Bargain.

How many an honest Highwayman performs braver Exploits, and courts greater Dangers upon the modest Motive of *participating* in the Plunder of a Carrier's Pack-Horse, or a Pannier of Eggs.

Now if the Scribbling Tribe, cou'd be brought to dedicate themselves to the Interests of Truth and Impartiality ; they wou'd display the natural Turpitude and odious Deformity of Vice, though it shou'd fly for Sanctuary to the Altar, or the Presence Chamber. — They wou'd detect an Error, and expose a Folly, tho' it claim'd *Aristotle* for its Patron. And be able to discover *Heterodoxy* in the Orthodox St. Au-

fin; they wou'd make it their Business, not so much to admire what *Aristotle* has said as to consider, what he ought to have said:

The celebrated Conclusion, *Aristoteles dixit, ergo verum est*, puts me in Mind of a Conversation I occasionally had with a pert Wench to this Purpose, — A Gentleman who was walking before me one Day in the Streets, seem'd to give me Intimation that he was violently drunk; and accordingly I ventur'd to pronounce him so, by pitying his Misfortune; but the Girl briskly reprov'd my Ignorance, and told me he was not Drunk, he was a *Divine*: They wou'd proceed after the following Manner, *such* a Person was an execrable Villain, for perpetrating such a Crime; but I think it amply atton'd by his heroic Manner of suffering the Disgrace, — the Punishment, — consequent upon a Discovery, or by —

Such a Person is commendable in the highest Degree, for doing such an Action; but then such an Action is equally mean and ignominious, and unworthy his Person, and Character. — How surprizing and unaccountable is such a Passion in the Soul of a Man who was capable of producing such an Event, or of doing —. How amazing it is, that a Man so excessively voluptuous and dissolute as —, shou'd be able to bear the severest Shocks of Fortune, with a Resignation so entirely compos'd and philosophical. Such

Such a Person is very poor, 'tis true, but he is oblig'd to his Poverty for a great many brave Tryals of his Virtue ; how amiable, how inexpressible charming was such a Conduct, in such Circumstances ? —

And who would have thought, that the Man who was guilty of the most barbarous and outrageous Cruelty in such an Instance, (perhaps to gratify his personal Interests Piques or Prejudices) shou'd make so generous a Sacrifice of them upon such an Occasion, or for the Sake of — :

How frail and beyond all probable Imagination fickle and changeable is the Nature of that Man, Who in such an Instance, was so great a Hero, and in such so great a Pultroon ?

How mean, how trifling and impertinent is such a Reason in an Author so judicious as Mr. —, and so on.

But the Case is—, If an Author has the general Character of a wise and sagacious Man,— If in general, his Reasonings and Conclusions are fairly and regularly deduced, this gives a Reputation even to his Follies, and thenceforward he becomes *infallible* : And as the Sun heats whatever it shines upon, so the Merit of one good Argument will communicate a benign Influence, and procure a Deference to a foolish one. The Moon has no other Light but what she borrows from the Sun ; and a great many

Books have no other Merit than what they derive from the Merit of their Authors.

What has the good Luck to escape the Intelligence of the courteous Reader, cannot, for all that, escape his Admiration : And I expect if in any single Passage, (which I can neither in Decency, or Justice to my self, suppose) I have left behind me some slight Impressions of my Humanity, that the many crowded Beauties of this and the following Treatise will procure to it, a *laudable* and friendly Acceptance, if not, because 'tis *rational* or — ; at least because 'tis *mine*, For 'tis the Fate of good Authors to be suspected of a shrewd Meaning, where they have really none at all, Or at best, a very silly one, as 'tis of bad Authors to be suppos'd to have none, when they have a very good One, Though they perhaps are so unhappy as to be mistaken in it ; as a Tree, which hath a great many fine Apricocks upon it, yet cannot help having some rotten Ones, cannot cure the Corruption of some of its Members, and a Tree, which brings forth but one, may for all that bring forth a fine one : So why may not a mean Author for once, be admitted to speak to a good Purpose ; and a learned one sometimes to speak to none at all : But as most Men make the superficial Charms of a Face the Measure of the Ladies Merit :

rit: In like Manner, they make an Accuracy of Style to denote an Accuracy of Sentiment, and a Meanness of the one to infer the Meanness of the other; and they are as much afraid to acknowledge good Sense, unattended with the Retinue of a pompous Expression, as they are to acknowledge Virtue in Rags; They Esteem it a Sort ~~of~~ of Solecism, to say, This is a very Thought, it deserves a better Expression: This is a very foolish and trivial Remark, and unworthy of the Eloquence bestow'd upon it.

How many Opinions and Practices have usher'd themselves into Reputation and Applause, which would have been heartily condemn'd and ridicul'd, had not the provident and wise Parent taken Care to shelter them under the Reverence of great Names?—How many have wrote themselves into a Reputation, by engaging Authors of undoubted Credit, to patronize their Impertinence: They no sooner are delivered of an ugly contemptible, ill-favour'd Brat, but they endeavour to render it amiable and worthy of Regard; by referring you for the *Genealogy* of it to the Writings of the most eminent Authors; and not daring to rely upon its own personal and intrinsic Worth; they insist upon the Nobility of its Extraction, the *Quality* and Merit of its Birth, in Hopes that the Reader will be foolish enough to believe, that a
Man

Man who appears to have read so much, and whose Head is stockt with such vast Variety of Knowledge, cannot be so ignorant as to be liable to Mistakes, and that what is agreeable to the Sentiments of so many fine Authors, as his Margent abounds with, must of Course, be *a propos*, and very refin'd : And he must be a Reader of a most surprizing Impudence and self Conceit, who will venture to dispute it. Wherefore I have often *ad captum Vulgi*, condescended to repeat that in *Greek* and *Arabic*, which I had already better express'd, in my native Dialect; and have often, to raise a Prepossession in Favour of it, father'd a witty Saying upon a learned Author, which was in Truth my own.

Commentators, Critics, and Panegyrists, having different Prospects besides that of Truth and Sincerity, make their Hero all Divine; they cannot endure that any Dirt should stick to his Cloaths. I have wondred at the sacrilegious Modesty of that Historian, who admits that *Alexander* had human Blood in his Veins; for, with them to be a *King*, is to be every Thing else; or to be capacitated to be their Patron or Benefactor, is to have all these Endowments; the Imputation of which to them, is necessary to procure them the Preferment they so earnestly long for : I have seen a Reverend Divine, (sufficiently mortified by Years, as one might have

have thought, to have any other Views different from an honest and inartificial Sincerity of Heart) spend three or four Pages of a Dedicatory Address in exhibiting *universally notorious* Instances of his Patron's Merit, which all the World was a Stranger to, but himself and his Patron, and which I could take to stand for Nothing but so many humble Significations of his Zeal for a Bishoprick, which his Patron might be a probable Instrument of procuring; or for some commodious Benefice in his Patron's Presentation: Sometimes in these common Places, *viz. Dedications*, you will find a prodigious *Effusion* of Praise and Commendation given to a General by a *Beau Esprit*, whose humble Design in it, is only to procure to himself some honourable Advancement in the Army; for the Sake of which, he tells his Patron in Effect, — If you are Fool enough to believe me when I lie, and abuse you, I may get this Post.

Now Nothing could be a greater Argument of his Patron's Merit with me, than to have the haughty Bravery to disdain to shine with a false Lustre, or by the Help of a borrowed Light, and courageously to disavow Qualities that do not belong to him, and which are foreign to his Constitution, (or perhaps his Design) and to punish the Bard for his Impudence, in attempting to pick his Pocket by the Mediation of his *Vanity* and *Folly*. For

For if we rightly consider this Method of Proceeding, while they express their infinite Admiration and Respect for Virtues, (which they force into their Hero's Service whether he will or no) and for the Sake of which, they say, they love and honour him, when perhaps he is every whit as great a Stranger to them, as I am, they only imply their Detestation and Contempt of him, for the Want of these pretty Accomplishments, which are so much the Objects of their Love and Esteem; and aggravate his Follies, by proving, that besides the Want of every of these Attributes they so prodigally ascribe to him, he wants Judgment not to know when he is abused.

They had better honestly tell their Patron, that by a sort of fortuitous Impulse, or *Idiosyncrasy* in Nature, they are prone to love and admire him very sincerely; though they are at a Loss to account of a sudden for the Reason of it, at least, for a Reason which may be decently divulged, or that he is in Possession of such Follies, for which they have a most devout Veneration; and that they are sensible, if it *was not the Effect of his Judgment*, he would cease to be thus foolish; that he continues to be so out of Choice, because he thinks Folly more agreeable to his Pleasure and Interests than the contrary Byass of Mind; and that those who assume to themselves the Character of Sages, and wise People, cannot spurn at him more than **he**

he does at them, nor persecute him with a more obstinate Laughter than he does them; and that the Reason he does not behave himself like a *Socrates*, or a *Seneca*, is, because he does not approve their whimsical Notions and Practices, because it is not his Pleasure so to do; that he judges foolishly, because in his Judgment his is the best Way of judging. They might remark, what a reasonable Instance of Folly it was, that sent him with a Detachment of his Dragoons in Quest of a Party of *Partridges*, or to the Siege of a Hen-Roost, when the Duty of his Post obliged him to share in the Dangers of the Battle of —; how much he stood indebted to his Folly, which engaged him to sacrifice the carping Cares and Inquietudes of Ambition and Avarice, for the Sake of living in luxurious Ease and Indolence; and how happy he was in that Temper of Mind, which disposed him to walk on Foot, rather than be carried upon the Shoulders of those he *oppress'd*.

Now, as your Majesty excells all the rest of Mankind in the happy and commodious Situation of your Fortune, I could wish for my own Sake, as well as your Majesty's, that you did the same in that of your Understanding:

For then I should be sure you would lay hold on some such like Occasion as this, to do Justice to what will shortly be presented for your Majesty's *Approbation*: You
 E would

would express you Wonder and Amazement to find among such an entertaining Medley of well-mimick'd Vanities and comely Inconsistencies, — so great a Number of facetious Drolleries, and splendid Impertinencies, (which would have found no Place here, your Majesty may assure your self, had not they been thought conducive to the greater Perfection of the Work).

I say, if your Majesty is desirous to continue your self in the good Opinion of the Author, you'll declare your self surpriz'd to meet with a Scheme of Doctrines so serious, useful, important and ornamental, in a *Soil* where 'twas so little expected; and will naturally infer, that the Fools-Cap was only put on to gain a fair and unprejudic'd Hearing; and that 'tis a Master-piece of Conduct to effect a Thing so rare and remarkable, as 'tis to make Wit and Learning compatible and *sociable* Conditions in one and the same Writer.

I will not violate my extream Aversion to every Thing that looks like Flattery, by saying *more* than I have already said of your Majesty, notwithstanding the Temptations I am well known to labour under, while I am offering Incense to a Monarch whose *Bounty is as incommensurate* as his *Treasure*; nay perhaps his Glory —; so shall conclude, by referring the Reader very honestly to the Consequences of your Govern-

Government, and the Affections of the best and wisest of your People, as the true and adequate Measure of your Glory and Merit ; — for if they do not give a concurrent Testimony in your Favour, 'tis impossible for the finest *Encomium* to gain Credit ; — If they do, it renders any Attempt that Way, not only vain and impertinent, but likewise highly injurious to your Majesty's Honour, and a criminal Pride in the Author, in thinking to extend your Fame (which of what Complexion soever it be, your Majesty's conspicuous Station will communicate to the most distant Parts of the habitable Globe,) by annexing it to the narrow Circuit which his Works, in all Probability, by Reason of the Unhappiness of our Language, and the Difficulty of preserving the several Graces in a Transfusion, will be confin'd to.

Here I cannot but stop a while, in Order to congratulate with my self upon the great Happiness it is to be born a Wit ; — for if it had been your Majesty's Misfortune to have incurr'd the general Disaffection of your People, so that I durst not have made their Esteem for you the *Teste* of a meritorious Government, I could have told you, with as good a Grace, that 'twas a certain Sign of the *Goodness* of a Government to be ~~aa~~ able to engage the Envy of others, and to be made the Object of their vain and *impotent* Endeavours to attain, and

I could have quoted Precedents to prove, that Envy in such Cases usually discovers it self by Plots, Conspiracies, &c.

I wish your Majesty may enjoy the *Trefoil* Crown as long as you continue to merit it, — as long as you continue to be its chief *Ornament* and *Support*. Your Majesty is happy in a quiet and unmolested Possession of it, but much more so, if that Happiness arises, (as for any Thing that appears to me to the contrary it does) from the Consideration of your being able to make your People so — *Adieu*.



What



What is meant by the Word Barbarous?



Cannot give into the common Opinion that by the Word *Barbarous* we mean those who are abandon'd to Practises which stand in a diametrical Opposition to Virtue, Reason, and Religion; for if so, it would be inconsistent with the Character of so polite refin'd an Age as this is, — to propose a greater Pleasure from sumptuous Equipages, gaudy Furniture, and expensive Amusements, or from wallowing in all Manner of Superfluity and Excess, than from making their Grandeur subservient to the Good of others, by relieving their fellow Creatures from the Pressures of Poverty and Want, and thereby supporting the Dignity of human Nature, and preventing at any Time its being objected to them in Derogation of their Quality by some *Heteroclite* Entity of foreign Extraction that they were *Men*, and had such filthy, sordid and abominable Wretches, as our Streets are fill'd with, for their Brethren and Compatriots — ; neither would they in such an Age, define the Man of *Merit* by the Splendor of his Equi-

Equipage, — the Quantity of his Acres, — the Variety and Importance of his Follies, or the daring Immorality of his Actions.

They would not know him by the Number of his Grimaces, the Shape and Complexion of his Periwig, — the Richness and Embroidery of his Cravat, — the Cock of his Hat, — the Cut of his Cloaths, — or the obsequious Facility of his Behaviour; nor the Man of *Honour* by his Want of *it*, by his being lost to all Sense of Justice, Generosity, and good Nature; by his Obstinacy, Impudence, Cruelty, Pride, Malice, &c. But by his Wisdom, his *Piety*, his Prudence, his Readiness to forgive the Errors of others, and to acknowledge his own; not by his Love of himself, but by his Love of others: They would not in such an Age call Religion, Enthusiasm, — and honest Simplicity, and open Plainness of Behaviour, Folly, — Collusion, and double Dealing, Address. — They would not make Rioting and Drunkenness the Terms of a *civil* Conversation, — the great Business of Life, — nor insist, that (in Point of good Breeding) a Man is oblig'd to eat and drink, though he is neither Hungry nor Thirsty, and though he dislikes the Entertainment; they would think it monstrous, that an enervated Debauchee could not propose to fill his Belly without sacrificing Half a Hundred Fellow-Animals,

mals, less worthy of such an Execution than himself ; or that Men should take Care to instruct themselves in all the Duties of Morality and Religion, only to shew, that it is not for Want of Knowledge, or being better instructed, that they are not so good as they ought to be.

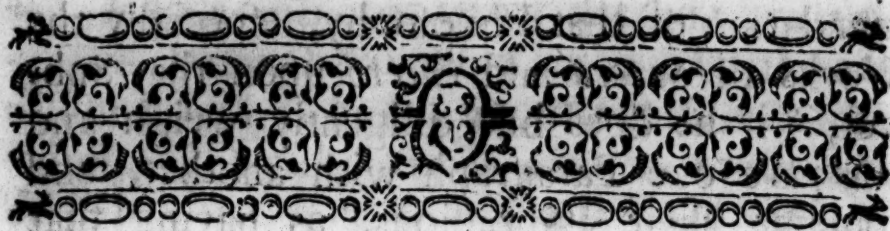
These Practises are far from being barbarous ; — these are some of the many modern Refinements which have been introduc'd among us ; and 'tis *barbarous* in any not to conform and suit his Behaviour to the Mode ; I esteem it as a very egregious Piece of Barbarity in those who have the *Insolence* to live up to their own Opinion, without Regard to that of others ; that it is a *Brutish* Vice to eat and drink only to satisfy the Demands of Hunger and Thirst, — to be ignorant or unpractis'd in any of the fashionable Enormity of the Age, — to chuse to sacrifice his own Conveniency, rather than injuriously affect that of his Neighbour, and to disdain even Life it self when it cannot be enjoy'd but at the Expence of the Quiet and Repose of others.

It is barbarous to affect to appear wise and serious among a Pack of Fools and Mad Men, or to make his own Conveniency and Satisfaction (unless where it gives Way to the Good of others) the universal Rule of his Actions ; — I account every Custom barbarous that is not the *Produce* of
our

our own Climate, and of our own *Manufacturing*; and every Opinion so, that is not *mine*, I hold it for Folly and Impertinence in any to differ from me; and as he resembles me more or less, I very heartily admire him for his Politeness, or as heartily despise him for his Ignorance.



And



An Essay towards an Explication, what is meant by the Stoics when they say, Pleasure is not Good, nor Pain an Evil ; as likewise, what is meant by their Apathy, &c.



It is owing to a general Misapprehension of the Stoical Doctrines, and to the prevailing Prejudices with which Men have in all Ages suffer'd themselves to be carry'd away, in Favour of Schemes of Pleasure and Voluptuousness, that the Stoical Philosophy is censur'd as absurd and paradoxical ; for if we seriously apply ourselves to the Consideration of their Tenets, divested of these false Colourings ; which Malice and Ignorance have imbu'd them with ; we shall find them in their natural and immediate Consequences, productive of a Life of true Pleasure and Happiness.

Whoever will give himself the agreeable Entertainment of perusing the many fine
F Systems,

Systems, which have been compos'd in Commendation of that Philosophy, especially the Works of *Seneca* and *Cicero* upon that Subject, (if he does but diligently weigh and compare one Paragraph with another, and consider their Expressions, as having that universal Relation and Extent which they design'd them, without contenting himself with *local* Explanations, and dismembring of Sentences, (so as to fit them to his Purpose) will find that when they deny Pleasure to be a Good, and Pain to be an Evil, they only deny it of these Pleasures, which are *Ambulatory* to greater Pains, and say no more than this ; that the Pain ought not to be denominated an Evil, which is attended with far greater Pleasures in Reversion ; as for Instance, they say that the Pain and Mortification, which the Drunkard, the Glutton, or other Debauchees suffers, in opposing or subduing the ill Habits which they have contracted and ~~will~~ introducing Habits of Sobriety and Temperance is by no Means an Evil ; from whence they receive a total and intire *Emanfipation* and Deliverance, from so irksome and inglorious a Tyranny, and whereby they receive Admission into a Scene of Pleasures, which are not liable to Satiety or Repentance ; and that the Pleasures which repay the Gratification of a few Moments, (even these mixt and allay'd with Anxiety and Disappointment

ment) with a tedious Pennance of several Years Duration, or of their whole Lives, ought not to bear the Character of Goods; the Practise of Epicurus, who disdain'd to contend with lesser Pains, and desir'd greater, (how romantic and incredible so ever it may appear to some People) if we give this Turn to it; which the Words of the Author from whence I had it, most properly and naturally import, will appear to be no greater Miracle than what a very ordinary Capacity of Faith will easily digest and make itself Master of, *viz.* that whenever he was hector'd or allur'd by the Solicitations of Pain or Pleasure into Measures which he knew would prove prejudicial to him in the End, he put on a courageous and manly Resolution not to make any dishonourable or irrational Compliances, though they should press upon him with Ten Times the Weight and Aggravation; he wisely chose to caress and make much of his present Pains, rather than banish them with Pleasures, which would bring far greater Grievs in their Train; when his Pains demanded of him to capitulate, he bravely supported himself under their most violent Efforts; — it being the establish'd Purpose of his Soul not to surrender, but upon safe and honourable Conditions; though they should attempt to compel him with a redoubled Fury: — He was so far from being

conquer'd with the Force they employ'd against him, that with great Bravery he disdain'd to contend with them, begging (by Way of Taunt and Jeer as we may suppose) that some more severe and acute might be apply'd, or otherwise it was in vain for them to hope for Victory.

They Misunderstand the Stoics, (as well as *Epicurus's* Meaning, when he calls out for greater Pains) who think that both the one and the other did not make a Life of Pleasure and *Indolence*, the Object of their Pursuit; or that they were not sensible of the Miseries which Pain and Grief bring along with them, though they were so wise as not to leap out of the Frying-Pan into the Fire; not to barter away a small Misfortune for a great one.

Their constant Practice acknowledges them to be obnoxious to the Injuries of Pain, and to the Resentments of Humanity upon all Occasions; the Stoics do not pretend to such an *Insensibility* as is foolishly ascrib'd to them; they only deny themselves to be so far *sensible* of it, as to suffer it to transport them beyond the Direction of their proper and immediate Interests, by plunging themselves headlong into real and substantial Evils, to avoid what cannot be call'd an Evil; if it cannot be remov'd but by the Access of greater Evils, it is not inconsistent with the Character of a Stoic, to allow

allow himself to fret, rage, and foam, when he has a Fit of the Stone, Cholic, or the Gout upon him, provided it does not hurry him away into indiscreet and ridiculous Actions, and thereby aggravate his Malady.

Mens inotamānet, Lachrymæ voluntur inanes.

When the Stoics say, that even Drunkenness itself cannot alter or affect the firm Basis of their wise Man's Virtues, and that Drunkenness does not change, but shew the Man; they mean no more, than that Virtue is so habitually implanted in him, that he is become as it were mechanically so, and tho' the Secrets of his Bosom are unlock'd and expos'd to a Discovery by the generous Influence of Wine, you will meet with no Inclinations which are not worthy of his Sect, and of his Profession of Virtue; as Dreams always correspond and have an Analogy with our waking Sentiments.

And common Experience shews us, that Drunkenness does not so much change the Man, as it discovers him; for when he ceases to be acted by these prudential and political Regards, which determine his overt Actions when sober, the latent Vices which he espouses in his Bosom, as Anger, Lust, Envy, &c. break out like a Whirlwind, when
the

the Checks of Human Policy, or common Prudence which suppress'd them, are slacken'd or remov'd, and they then tyrannize with their utmost Power and Violence. I think it a very just Way of Reasoning in the Stoics, which obliges them (when they find themselves under the Persecution of Pain, or under the Temptations of Pleasure, and it appears to the Eye of unprejudic'd Reason, that by avoiding the present Pain, or by suffering themselves to be captivated by the fascinating Charms with which Pleasure usually makes its Advances, they do thereby necessarily subject themselves to the Sufferance of Pains still more racking and unsupportable) to give a brave and manly Opposition to the rude Affronts of the one, and the flattering Solicitations of the other, and to treat both with an Air of Defiance and Contempt, to scorn to make any Condescension in Favour of the one or the other, unbecoming the Wisdom of a Stoic and a Philosopher.

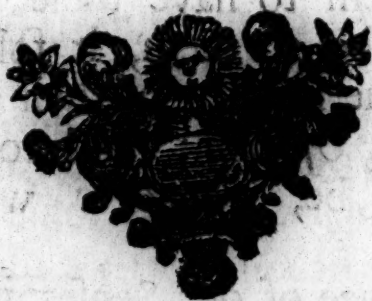
Proudly to say to themselves, Shall so trivial and transitory a Pleasure oblige me to abandon the Rules which Prudence, and my own Conveniency and Pleasure, (if rightly consider'd) recommend and inculcate? Shall these fugitive and short liv'd Inconveniencies so transport me beyond a proper Oeconomy of Wisdom and Reason, as to induce me, for the Sake of a short Reprieve, to disclaim my Right and Interest to these substantial Joys,

Joys, which I shall otherwise have in Remainder. — If the Stoics do not repent, I would ask, what signifies repenting of what is gone beyond all Possibility of Recovery?

The Stoics by the Word *Apathy*, intimate no more than a total Sequestration of the Mind from imbib'd Prejudices; they don't mean to say, that their Sage is insensible to the Attacks of Pain and Violence; they only advise, that he should restrain Evils within their natural Bounds and Dimensions, not foolishly enlarging their Being by Anticipation, or preventing the Relish of present Enjoyments, by *fearing* what they do not *feel*; — that he should propose to himself a reasonable and wise End in every Action, and not suffer himself to be carried away by deprav'd Customs, purely because they are Customs, or upon a Motive of Vanity, Fear, &c. but to be entirely *Apathes*, and dispassionate with Respect to such Influences, and bravely to surmount every Obstacle, which obstructs or retards his Progress to a greater Good. — These pleasant Gentlemen, who find themselves inclinable to laugh at the Stoics, for endeavouring to persuade themselves into an Insensibility of Pain, or for endeavouring to persuade others that they are impregnable to the utmost Shocks, and the most malicious Efforts ~~can~~ *only it* can make, may perhaps be induc'd to pass

a more serious *Censure*, and to approve the Doctrine, as having a very profitable Tendency, when once they will allow themselves to consider, that a great many Pains have no other Existence but in a distemper'd Fancy, and a great many are aggravated infinitely beyond their natural Extent and Importance, by the sole Force of the Terrors and Prepossessions of the Imagination, and consequently that Doctrine ought to be espous'd and embrac'd by all wise Men, which countermines such Prejudices, by infecting the Mind with a *Superstition* of a different Tendency ; and I can by no Means admit it to be a sufficient Conviction of Error in the Doctrine, for a paltry Scribbler to tell you, that some of the most eminent among the Sect have been heard to roar out for Anguish of Heart, and bemoan themselves in slight Extremities ; for what if it does ^{not} render them invulnerable, it is enough, if it secures the more vital Parts : And certainly, as many as are the *vere adepts* of that Sect, as have receiv'd a thorough Tincture of the Stoical Pride, will scorn to exceed the modest Bounds of a Ringe or Grimace, when an *alamode* Christian, — one who professes the greatest Moderation, wou'd roar manfully upon a less Provocation.

The Ambition of appearing compos'd and unmov'd, when solicited by exquisite Tortures, fills and divides the Capacity of the Mind, and prevents and qualifies the Sense of Pain, by as a certain a Consequence, as the violent Desire of Revenge, or the Ardour of a furious Ambition does dissipate and defy all the Appearances of Difficulty or Danger which may interpose to procure the Execution of their Projects.



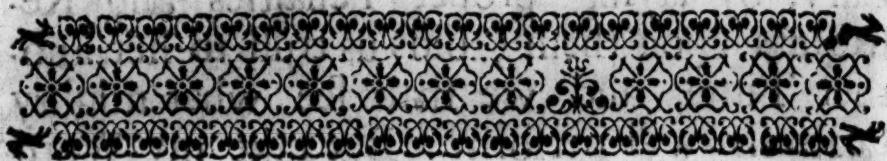
An Essay upon Scepticism.

IF all our Knowledge arrives at us by the Mediation of our Senses, — if the Existence of exterior Objects, or of a material World without us is only demonstrable by their being *seen, felt, heard, or understood*; (and this most certainly is the only Means we have of conceiving the Relations and Modifications of Matter.)

If we determine the Essence of the Sun, or of any other Body or Element, because we *discern* them to have these Properties, which we ascribe to them, it follows from thence, that the Reality of their Being depends upon our *Opinion*; and consequently, they cease to be, whenever we cease to think so.

If the Evidence of our Senses is sufficient to prove the Actuality of Objects, it follows, that the Senses are infallible, which none I believe will allow; and if they will not allow them to be infallible, it follows, that notwithstanding their Assurance that they *see, hear, or understand*, they may be mistaken, and that it may be all downright Mockery and Illusion.

Upon



Upon Reason.



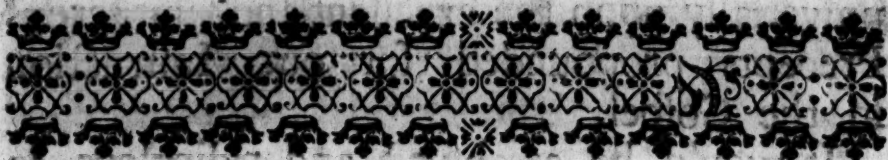
REASON swears Fealty and Allegiance to our Interest, vows to protect us from the Inconveniences attending the Gratification of our vicious *Appetites*, by restraining or putting them to Flight. — She bullies and hectors (in their Absence) how she will discipline and train them to a better Obedience, and learn them not to dare to rebel against her Sovereign Pleasure ; which, she assures us, consists in Nothing so much as in promoting our Happinels and Service ; but when once they appear, she scandalously deserts her Charge, either by withdrawing her Assistance, and cowardly absenting herself, or by entring into a Confederacy with the Mutineers, and then, when she observes us grievously maul'd, and left almost half dead by their cruel Persecution, she, like an infamous hypocritical Whore, under the *Vizor* of *Repentance*, comes to reproach and calumniate us for suffering ourselves to be thus abus'd and impos'd upon, without calling

her in to our Assistance, that she might have curb'd and put a Check to their licentious Fury, by laying proper Penalties and Restraints upon them ; bids us trust to her another Time, and we shall see what mighty Feats she will perform : But take my Word for it, she is a vile Baggage, a most treacherous Friend, or rather, cruel Enemy, and will never prove loyal as long as she is capable of being debauch'd.

Once a Whore, and always a Whore. Happy, thrice happy is he, who has no Reason to reproach his Reason.



Upon



Upon Fortune.



ORTUNA regit vitam, non Sapi-
entia, That Fortune has the Con-
duct of us, and not we of our-
selves, I prove after this Manner ;
If I resolve to form my Manners
upon such a System, to direct my Pursuits
upon such Prospects, and have the *good Luck*
to persevere, it is because I have that *good*
Luck because it is my *Fortune* to continue
in the same Mind and Perswasion, to re-
main under the same Conviction with reference
to the Conveniency or Necessity of such a
Behaviour. If I deviate from my Rule, and
vary the Schemes of my Ambition, it is
because it is my *Fortune* to suffer an Al-
teration of my Sentiments, and to consider
them in a different Light, and as having
a different Tendency : Therefore I never
say, I will do so —, or so — ; but I
necessarily imply, provided I continue in
the same Mind ; If I say, I will be sure to
remember such a Thing, I mean only, pro-
vided I do not forget it. Shou'd I pro-
pose

pose henceforward, to form my Behaviour universally upon the excellent and salutiferous Precepts propounded for our Instruction in the Gospel,

It would be as absurd and ridiculous in me, as if I should propose for the Future, *never* to commit an Error, or should enjoin my self *to be Wise*.

If I addict myself to Acts of Mortification and Pennance, it is because 'tis my *Fortune* to consider such occasional Humiliations as worthy of my Pursuit,

Am I abandon'd to Luxury and Pleasures? It is because 'tis my *Fortune* to approve of them as the proper Objects of my Respect. — Am I Wise? It is because I am *fortunate*. — Am I a Fool? It is perhaps for *as good a Reason*.

If one Man admires, and another ridicules this *Essay*; it is, because it was their respective *Fortunes* to have their Intellects in that Situation and Disposition, which necessarily and unavoidably inspires these Passions:

Am I pleasant and affable, pious and humble to Day, severe and morose, impious and assuming to Morrow? It is because my *Fortune* so ordain'd it.

Do you find me religiously performing my Word to Day, and irreligiously breaking it to Morrow? It is because it was my *Fortune* to have my Thoughts in these

Two different Positions ; — for had I remain'd constantly under the same Conviction, I could not have fail'd to act and judge accordingly ; and whatever *I do*, I do because I do for the Instant *approve* of it : So that as often as I am vicious I do not reproach my Conscience, but blame my Ignorance, for not seeing into the the disadvantageous Consequences of my Conduct ; for had I been any Thing but a Fool, I should never have practis'd that which I *condemn*, and I cannot define Virtue *to be any other, than the Knowledge how to act agreeably to our true Interests, or the Art of accommodating and concerting the most proper Expedients for the attainment of Happiness ; or Vice to be any Thing else, but Ignorance or the Want of Prudence and Foresight into the Consequences of our Behaviour, or a Misapprehension of the Ways and Means, which lead to Happiness.* — Methinks there needs no other Obligation to the Practice of Virtue and Morality, than that 'tis at *our Peril* we transgress the Bounds they prescribe ; for Vice always carries Stings and Mortifications in her *REAR*. *Whatever* I do, I teach myself to believe, is in Pursuance of the Will of God ; and as often as my Indiscretion engages me in any Inconveniencies, I pray, for Courage to sustain what I want Prudence to prevent, and make my Vices by this Means *ministerial* to my Piety, and
am

am possess'd with a religious Gratitude, to observe that my Folly or Indiscretion was no greater.

Do you observe me confident and credulous to Day, sceptical and incredulous to Morrow, one while avoiding and another while pursuing? It is owing to a fortu-
 =2 rous Concurrence of the Means which naturally produce such Effects; — If I *re-
 pent* to Day of what I did Yesterday, and in all probability, shall repeat to Morrow; or love that now, which perhaps I shall hate anon; it is owing to the same Influence, and every Action tends to prove me a meer *Machine*, and plainly declares that I am mechanically conducted to it. Am I *virtuous* and happy to Day? I thank my good *Fortune*. Am I vicious and miserable to Morrow? I bewail my Misfortune. — Should I have ruin'd myself, had it been in my Power Yesterday, how indulgent was *Fortune* not to give me leave; have I done so, now it was, how cruel was she to present me with an Opportunity.

Thus have I prov'd at large, the universal Extent and Jurisdiction that *Fortune* has over human Affairs; and he, whom *Fortune* fatally transports to a Goal, would do well to have a Care lest she should as fatally keep him there, and to consider that *quisq; faber Fortune suæ*: Now if there be any Truth in what I have here advanc'd, that
 our

our every Action proceeds from a pre-determin'd Necessity, and that he who commits Vice or Folly, does it because he is *vicious* or a *Fool*, and cannot help it : He whose virtuous Manners and Deportment inspire him with a constant Repose and Tranquility of Mind, Complacency of Action, and Peace of Conscience, can never sufficiently acknowledge the generous Indulgence of Heaven, which has plac'd him in such commodious Circumstances of Life, nor sufficiently pity the Misfortunes of those, who are expos'd to the severe Persecutions of Vice and Ignorance : This Consideration ought to touch him with a most lively Sense of his own Unworthiness to enjoy a preferable Condition of Life to that of others, and to create in him a zealous Emulation to bail these unhappy Miscreants from the Grievances and Pressures occasion'd from their Follies, by contributing all the Means in his Power for their Service. What I call *Fortune*, others call *Predestination* ; but St. Paul, more justly than either, — the *Grace* of God, when he says, *We are not sufficient to do any Thing as of ourselves, but our Sufficiency is from God* ; the proper Means of attaining which Sufficiency, is most unquestionably by *fervent Prayer and Application*.



*An Essay upon Egotism, in Pursuance of
Montaign.*



Am just come from reading *Montaign*, when my Bookfeller acquaints me, that there will want a supplemental Essay or two to give this Work the Reputation of a Six - Penny Pamphlet ; to supply which Defect, I sit down to acquaint the Reader, that Virtue teaches us Constancy, and to look upon Affairs with a steady and assur'd Aspect ; but for my Part, I vary my Being every Moment I live ; — sometimes I entertain the Thoughts of approaching Death with exquisite Fear and Aversion, Horror and Apprehension ; sometimes with extream Joy, Desire, and Complacency, and often with an absolute Unconcernedness and Indifference : — Sometimes I am proud, arrogant, and assuming, at other Times, as abject, as humble, and condescending.

Now I abound with good Humour, Benevolence, and Complacency, — and perhaps my Heart will be charg'd anon with Envy, Rancour, Malevolence, and ill Nature.

Some

Sometimes I am most seriously devoted to the Exercise and Performance of religious Duties, most sincerely pious and devout, and at other Times, as vicious and abandon'd. — To Day I am as grave and severe as *Cato*, To Morrow perhaps as gay, frolicsome, and capricious as — ; sometimes as luxurious as —, at other, as abstemious as — ; guilty of a most extravagant Prodigality at one Time, and of as unseasonable and parsimonious a Frugality at another : What I avoid To Day, I court To Morrow. — The Person whose Conversation and Acquaintance was sought for with a very anxious Sollicitude and Concern Yesterday, to Day is rejected and despis'd. — I always sail with the Wind and Tide, and surrender to my Passions and Inclinations in their several Successions of Sway and Empire, ever changing, never fixt.

I pursue *Montaign's* Method in scribbling down whatever comes into my Head, in order to take a Review of my self, and thereby the better to discover the Volubility and infinite Variety of my Passions and Inclinations.

I find that my Approbation or Dislike does not quadrate with the absolute Demerit of any Action, but the Behaviour of others towards me receives its Tincture and *Complexion* from the prevailing Prejudices which my Mind happens at that Instant to be in-

vested with ; at one Time I shall commend the Assiduity and Diligence of my Servant, in conveying profitable Notices to me, and encourage and promote the Frequentation of his Friendly Correspondences ; and perhaps within half an Hour after, when he is attempting to engage my Favour, by pursuing what I so seriously recommended unto him, I shall in an angry Manner upbraid his unseasonable Foppery and Impertinence, and accuse his Impudence for presuming to disturb me with his idle and insignificant Prattle.

With what a tempestuous Hurricane of execrable Expressions did I rate the Rascal, for turning his Key in my Door three Times, tho' it had been his usual Way so to do ; but having lost my Key, he knew the Consequence of that would be locking me out, as the Key I had in my Possession would only open the Door when the Key was twice turn'd : Yet I cannot find that I was warranted by Reason in making such a desperate Salley upon one, who by the natural Servitude of his Condition was oblig'd to a passive Obedience ; and I find my self now inclin'd, if not to justify, at least to excuse his Conduct :

For, *How natural is it for habitual Customs to rebel against Precept and Duty, — to recoil upon us unawares ; Naturam expellas Furca licet usque recurret ;* and consequently,

quently, I ought not to have suffer'd my self to be transported with so wrathful an Indignation ; but we do not rate Vice in others according to its genuine Propriety and Essence, but according to the Disappointments we sustain from it, in such Manner as our Interests are involv'd in, and affected by it ; we seldom pass an indifferent and disinterested Censure upon Things, but generally with *Obliquity*, and Respect to ourselves.

I always censure that Religion to be most heterodox, that is the most *repugnant* to my own Perswasion ; and those Vices to be most criminal which have the least Relation to my self. — But since I have mention'd Virtue in this Chapter, be pleas'd to hear what I can say in Commendation of her ; and I will begin by exploding Vice :

Vice has its Difficulties, Repentances, Obstacles, and Disappointments ; and why should Virtue refuse to encounter the seeming Disadvantages in the Way of its Progress, as there is no Condition of Life, how commodious soever, but what sufficiently betrays the Miseries of human Nature, and has a correspondent Measure of Grief and Anxiety attending it : But Virtue has this sure and necessary Reward.

It habituates its Disciple to a certain Bravery of Soul, invincible by all Oppositions, and to a generous Contempt and Negligence

gence of all the pageant Grandeurs, gaudy Amusements, and solemn Vanities of Life, and renders him, under the Safeguard of a Conscience void of Offence, invulnerable by the Arrows of Fortune ; and it has this further Advantage, as it is the pure Effect of a free Choice, and of a rational Liberty ; it is certainly Matter of great Joy for a Man to be able to say to himself, 'This thou suffers, because thou art virtuous, and will not be otherwise.

What Happiness can be greater, than to enjoy Prosperity with a safe Conscience, and to suffer Adversity with Resignation ; which the virtuous Man is sure to do ?

I have thought proper to offer *thus much* as a *Specimen* of my great Abilities, and singular Excellency in Works of Wit and Humour : Those who honour my Performances with their favourable Approbation, may be supplied with as much more as they please from the same Mint at a *reasonable* Rate : If this short Sketch, with the rest that is to follow, has the good *Fortune* to be well receiv'd from the Publick, perhaps I may so far suffer a Violation of my natural Modesty, as to be prevail'd upon to set my Name to a more *correct Edition*, after having given the Reader a very serious and solemn Assurance, that the former were surreptitious and spurious ; that the Book was pub-

(63)

published without my Knowledge; and that my first Design in setting Pen to Paper, was purely to amuse and instruct my self, and not from a vain Ambition of erecting my self into an Author.

F I N I S.



1821
published without the author's consent
and the book is in the hands of the
author and his family and is not
to be sold or given away without his
consent.



BOOK

Given me by the Author

